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A Visit to Ghandi

BY MAX WARDALL

IT is a mistake to suppose that Mahatma Gandhi is an historical "has-been," an evolutionary discard. It is a mistake to assume that because the non-cooperative movement fostered by him failed in its operation—that Mohandas Karamchand Gandhi has ceased to be a factor in the political, moral, and spiritual life of India.

It was exactly because everywhere throughout the length and breadth of India his name still reverberates with such curious insistence that I determined to discover why this man, who had been discredited by his followers, defeated by his enemies, deserted by his friends, still remains such a vital force in the life of India.

So, after months of wandering from the Vales of Cashmere to the Jungles of Ceylon, from the Arabian Sea to the Bay of Bengal, I approached at last the city of my pilgrimage — Ahmedabad — where Ghandi, the Indian Saint, resides.

Ahmedabad, in a sense, is a very bad setting for a saint, for it is not, like Benares, a city of culture and holiness; it has not the perfume of sanctity that surrounds the city of Gya, where Lord Buddha received his illumination; it is not filled with fairy tombs and mosques like Agra; it has

no fascinating ruins or ancient traditions. On the contrary, Ahmedabad is young, dirty, sordid, and commercial. It does not remotely suggest a place of peace or contemplation, or the home of the mystic or devotee. It suggests heat and flies and vaguely sequestered filth. So we drive hurriedly through the city and out across the Sabarmati River, then turn sharply to the right, and follow the winding river for three miles until we come to the Ghandi Ashram.

Here, in a small brick house on the bank of the river, we found Mahatma Ghandi. When we were ushered into his presence he was seated cross-legged on the floor, spinning on an old-fashioned loom. He arose when we entered, making the Indian salutation of joined hands on the breast, and then extended his right hand in Western greeting. He was dressed in loin cloth — nothing more; his stature is about five feet eight and a half inches, in proportion very meager, and his weight is only one hundred and two and a half pounds. Despite the proportions the spare body is not without dignity and some measure of grace. His head is large, high, and decidedly intellectual; it is not the head of a fanatic but

that of a very good and a very obstinate man. There is a considerable width between the ears, indicating ruthlessness, and the ears themselves, very large and exceedingly prominent, show a certain vigor and tenacity that one does not expect in so frail a person.

The nose is large and spreading, becoming rather depressed at the tip. A curious nose at once flaring and recessive, creative yet unaspiring — a nose of vivid feeling, yet without a vestige of the æsthetic. The mouth is heavy, with the lower lip drooping away with a curve from the teeth. It is a sympathetic face, with large brilliant eyes that speak of wide-spreading compassion. The chin is insignificant, and the hair, cropped close to the head, is gray and wiry. After his greeting he seated himself at the loom and continued his spinning. For an hour, we sat thus talking, accompanied only by the droning of the wheel and the flitting of the birds in the mango trees outside.

"Have you any hope that America can or will help in the uplift of India?" I asked. The soft Indian voice, speaking in pure English with scarcely an accent, replied, "It is through the sympathy and understanding of America and the other great nations that we Indians gain the moral force to make our sacrifices."

"What message shall I take to America from you?" The brilliant eyes flashed up from the wheel as he said, "Light — more light — that is my message. America must know the truth about India — not newspaper truths that give wrong views of the right, but right truths from the lips of those who are dedicated to liberty and truth."

"Will you not come to America some day?" I asked.

"Yes, that is my intention," he replied, "but at present I am not in a position to do so — much work presses for completion, and many problems seek solution. Here, too, at the Ghandi Ashram we are preparing many people for service. There are two hundred on the place. The majority of them are under discipline. They are dedicated as few people have the courage to be dedicated."

"What is the nature of their discipline?" I inquired.

"They are pledged to poverty, chastity, obedience, and harmlessness. They have thrown off the caste obsession and accept all men as brothers, aye, even the pariah. They have renounced what we called untouchability and have agreed to live in brotherhood with all mankind. Each person weaves at least one-half hour each day. He dresses in rough homespun made from cloth woven on our own compound; he is paid nothing, accepts nothing, expects nothing, save a life of labor and of service."

"Are these the future saviors of India?" I asked.

"That I cannot say," was the response, "but they will be the servants of India."

"Have you heard the message announced by Annie Besant that a World-Teacher is soon to appear, and will use the body of Krishnamurti, a Brahman youth, as a vehicle?"

"Yes, I have heard of it," he said with a faint smile and a shake of the heavy head. "But it does not interest me. Teachers and Prophets have come to the world from time to time to give help to men, and I believe They will come again. The idea of the Coming I am prepared to accept, but that the Divine Teacher will use as a vehicle the body of this or that disciple — such a statement I am unable to verify, to affirm, or deny. And moreover," he said, "I am not in sympathy with the Theosophical Movement."

"You were once a Theosophist. Were you not?" I asked.

"Yes," he replied. "When in South Africa I worked with Major Peacock in the building-up of the Theosophical Movement. I am still a Theosophist but I am not in sympathy with the Movement. I am not in favor of any institution which fosters secrecy. Any secret training or discipline like that practised in the inner school of Theosophy offends my democratic sympathies. I want everything open and free to all. I have steadily advocated the leveling of all barriers between peoples of all classes."

As he sat there speaking in his quiet, cultured voice, turning the wheel with his right hand and spinning the cotton with his left, the heavy, patient, down-drooping

head nodding rhythmically on the long thin neck, he seemed in some curious way to typify India and her multi-colored past. Something in the stubborn set of his shoulders spoke of her inconsistency, of her age, her glory, her long slavery, her unspeakable poverty, her amazing riches, her mysticism,

her lavish devotion, her bewildering variety, and her strange intangible wisdom.

As I passed out of the cool shadows into India's sunshine I looked again into the eyes of this strange man of the East, and there I saw the gleam of sacrificial fires and knew why Ghandi had not been forgotten.

The Woman's World's Fair

By GAIL WILSON

THE world is ready for Theosophy—so the Chicago T. S. members have been lead to believe from their experiences at the Woman's World's Fair, April 17-24.

As in the preceding year, a booth—a very tiny booth—was taken by the Central Committee of the Combined T.S. Lodges in Chicago. A large banner bearing the Society's seal hung on the rear wall, with the Smart portrait of Dr. Besant just below it. On either side were smaller photographs of Madame Blavatsky and of Dr. Besant, in old-fashioned oval frames. A floor lamp, some oriental hangings, and the much-needed literature stands completed the furnishings.

The interest shown was almost astounding. The inquiries—respectful and earnest—kept the booth workers busy continuously. Sometimes there would be four or five discussions going on at the same time, with as many different booth attendants, the aisle being literally blocked. One observer stated that of all the exhibitors making an intellectual or spiritual appeal, the Theosophical Society certainly attracted the greatest number of people. Of course it could not outdo the folk dancers from other lands, or the Russian grand opera singers, or the lunch counter for popularity, as gauged by numbers.

The principal piece of literature prepared for distribution was a four-page folder, 8x11 inches, featuring Dr. Besant (this was a *Woman's World's Fair*) and her various big accomplishments in the world. Her approaching visit to this country, and her pronouncement regarding the Coming

were brought out in the story of her life, and the fourth page was devoted to her bibliography. Page three was given over to other great women in Theosophy—Madame Blavatsky, the Countess Wachmeister, Mabel Collins, Ella Wheeler Wilcox, and Lady Emily Lutyens.

Eight thousand of these attractive leaflets were handed out to booth visitors, along with ten thousand five hundred of the small publicity leaflets from National Headquarters. There was also a distribution of four thousand five hundred programs announcing Mr. Rogers' coming public lectures; this leaflet also listed all the Chicago Lodges, with addresses and time of public meetings. But best of all was the mailing list of nearly seven hundred names—each given because the visitor *wanted to know more about Theosophy*.



THEOSOPHICAL BOOTH—WOMAN'S WORLD'S FAIR
CHICAGO—1926

then to thee, disciple, if there is one single vice thou hast not left behind; for then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in waters of renunciation. Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung.

—From *The Voice of the Silence*.



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Our Pledge Campaign

EVERY member ought to be deeply interested in the drive we are making, to rapidly push the total of the building fund pledges up to the point that will make it certain that Dr. Besant will lay the cornerstone in August. We are still a long way from the goal, and we must do some hard hammering in the short time that is left to us. It is short because the advertising for bids must be published, and the contract awarded before construction can begin, and we dare not let the contract until we have the pledges behind us.

One of the rules laid down by the experts who raise large funds is to always give the prospective pledge maker an idea of what it would be reasonable for him to subscribe. But that is a very delicate and difficult thing to do. Perhaps the best way is to print a list as a suggestion, showing what others have done, and it will appear on another page. Although it will contain only the larger amounts subscribed, it does not in the least mean that smaller pledges are not extremely welcome. Any sum will be gratefully received.

Dr. Besant's Lectures

A MEMBER writes to know if there "will be a few free seats" at Dr. Besant's lectures "for those earnest souls who are seeking truth and cannot pay."

It has been Dr. Besant's plan to have some free seats on the stage or elsewhere, and she would undoubtedly do so on the American tour if the matter were within her control; but no lecture bureau management would accept such an arrangement. The local managers in the various cities, as well as the central management in New York, are anticipating a keen demand for every available seat, and they naturally object to giving away to anybody seats which other people, who are just as eager to hear Dr. Besant, are ready to pay for. After all, why should we expect either the management or Dr. Besant to make a present of something which amounts to exactly the same thing as taking so much money from their pockets? If there are interested people who really cannot afford to buy a seat once in many years, which seems extremely doubtful, then the right course would be for the local Lodge to buy it for them. But I am more and more inclined to accept Henry Ford's view that *any* form of charity is bad, and that the only right way to help anybody is to help him to help himself. Of course all rules have their exceptions, but the exceptions to this rule are probably rare.

As rapidly as the halls are engaged, the list giving city, date, and name of hall will be published. Those made to date of going to press are: Cleveland, October 19 and 20, Masonic Hall; Detroit, October 25 and 26, Orchestra Hall; Rochester, October 29, Convention Hall; Toronto, November 1 and 3, Massey Hall; Buffalo, November 4 and 5, Elmwood Music Hall.

In addition to publishing the list of the engagements, information will be sent to the Secretary of the local Lodge where halls are engaged, immediately that it is received at Headquarters. It has been found impossible in some cities to get the most suitable halls. In Chicago, for example, Orchestra Hall has a contract with a picture company running for several months including the dates we must have, so a second best hall must be accepted.

Convention Progress

THE tentative Convention program which may, of course, not remain exactly as outlined, provides for lectures to members only, by Dr. Besant and Mr. Krishnamurti at the night sessions. Do not fail to bring with you your membership card, for it will be your ticket of admission not only to those meetings but also to the day sessions of the Convention.

A Pictured Glimpse

THE picture of the entrance to the new Headquarters building shows the revised drawing by the architect, which is very different from the original which was shown at the Convention last summer. The Egyptian pylon portal gives an Oriental touch that is suggestive without being too pronounced to harmonize with modern Occidental architecture. The small portion of the building shown contains, among other things, the reception room below and the shrine room above. There is a broad terrace where the figures are shown. Over the portal will appear theosophical designs. The building will be constructed of brick with abundant stone trimming.

A Sensible Bequest

MISS SIGRID K. SJOLANDER, of Boston, who recently passed on, had sound ideas about things theosophical. She made her will to include The American Theosophical Society and gave unconditionally. The legacy was a small one but because it is possible to use it just where it is most needed, it becomes doubly effective.

Well Received

TAKEN as a whole, the attitude of the American press toward Dr. Besant's announcement of the Coming of the World-Teacher has been satisfactory. There has been but little ridicule, while most of the comment has been respectful and some of it sympathetic. One of the best editorials on the subject appeared in *The Vegetarian and Fruitarian*, published at Juliaetta, Idaho.

Dues are Due

THIS is the season for payments of annual dues. The fiscal year ends June 30, but if many remit earlier it avoids congestion by spreading the work over two or three weeks and therefore helps the Secretary-Treasurer with a trying task. It is just as it is with Christmas shopping. If it is done early, as well as late, it is much easier for everybody. There is little danger of being too early with dues for the rule seems to be that most people wait until near the end of the fiscal year.

Omaha's New Headquarters

AMONG the cities where Lodges of The American Theosophical Society have acquired ownership of a local Headquarters building are: Tacoma, Rochester, Seattle, Cleveland, Hollywood, Dallas and Omaha. There may be others that I do not recall at the moment. Three of those mentioned have halls large enough for public lectures. All of them have Lodge rooms large enough for members' meetings and public class work. Omaha, however, is in a class by itself; and as it has the distinction of including every essential of the ideal Lodge Headquarters, a detailed description will be useful in guiding other Lodges intending to purchase. By "essentials" I mean location, sufficient capacity for public lectures, adequate transportation facilities, attractive appearance, and sound financial plans.

The property purchased is the former residence of the late President of the Omaha street car company, and was built under his personal supervision about thirty-five years ago, at a cost said to exceed fifty thousand dollars. I do not believe it could be built now for seventy-five thousand dollars. The sole reason why it was for sale at a fraction of its cost was that the tide of fashionable residences turned elsewhere.

The fine building stands on high grounds with a frontage of one hundred fifty feet on Pine Street, and one hundred thirty-five feet on Eighth Street. Back of the residence and facing Eighth Street is the brick garage which has been converted into a lecture hall by building a vestibule and reconstructing the interior, which has been well done. The seating capacity is two hundred twenty-

five. One of the photographs reproduced in this number of *THE MESSENGER* shows the hall building, but hardly does it justice.

Visitors may come from the center of the city by motor car in five minutes, or by street car in from eight to ten minutes, after which they have a block to walk from the car line. Experience has shown that the attendance is as good as when a downtown hall was used. The additional distance for most of the visitors is insignificant.

The large parlor in the house seating forty-five is used for Lodge meetings and small gatherings. On special occasions the folding doors can be opened adding the space of the reception hall, the library and dining room, where eighty people can be accommodated. At the monthly dinners sixty are served. On the second floor are other large rooms.

The low investment represented by this fine property is perhaps the best of all of Omaha's good fortune. It was purchased

for twelve thousand dollars! The alterations, new electric wiring, painting, decorating, etc., amounted to three thousand dollars. At a total cost of fifteen thousand dollars, the place carries a mortgage of seven thousand dollars. The necessary financing was done by the President of the Lodge, who mortgaged his own home, then rented it and moved into the Headquarters building where he pays rent to the Lodge. The payments on the mortgage run at one hundred dollars per month. The location is a residence district where various semi-public organizations and churches are beginning to appear.

The Omaha Lodge is to be congratulated upon coming into possession of what is by a wide margin the finest and most serviceable Lodge Headquarters in The American Theosophical Society — a bit of well deserved good fortune.

L. W. R.

Letter from Mr. Jinarajadasa

April 29, 1926.

To The Editor: *THE MESSENGER*.

Dear Sir and Brother,

"On page 203 of *THE MESSENGER*, it is said, 'I see Krishnaji often . . . He wears a black scarf. (This is for Nitya)'"

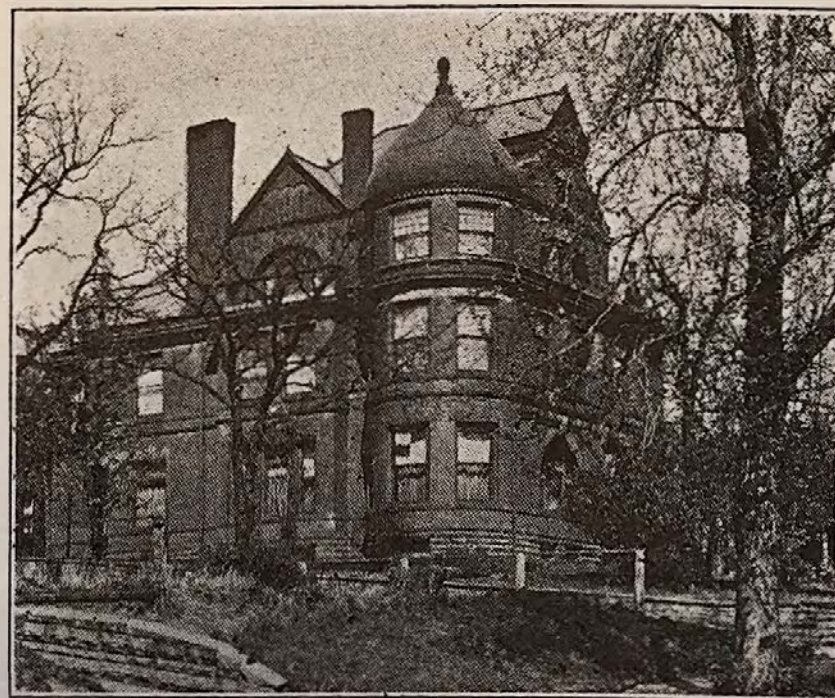
The suggestion is that the black scarf is a sign of mourning. There is no colour of mourning for India, and the only way that men show signs of mourning is by shaving their head and face. As a matter of fact, Krishnaji wore that scarf merely because it happened to be handy. Furthermore, the scarf was not his, but belonged to D. Rajagopalacharya. Here, in South India, such scarfs are of many colours. I myself eschew black scarfs; but my taste in the matter is not endorsed by all my young Theosophical friends.

Yours sincerely,

C. JINARAJADASA.

Young Theosophists' Camp

The second annual camp, which will last several days after the adjournment of the Theosophical Convention, is now being organized. The camp will be held at Pell Lake, Wis., near Lake Geneva. Additional information will appear in the July *MESSENGER*, or can be had by reading *The Young Theosophist*, or by writing to Miss Ila Fain, 725 Kimball Bldg., Chicago, Ill. Save pennies and make reservations as soon as possible.



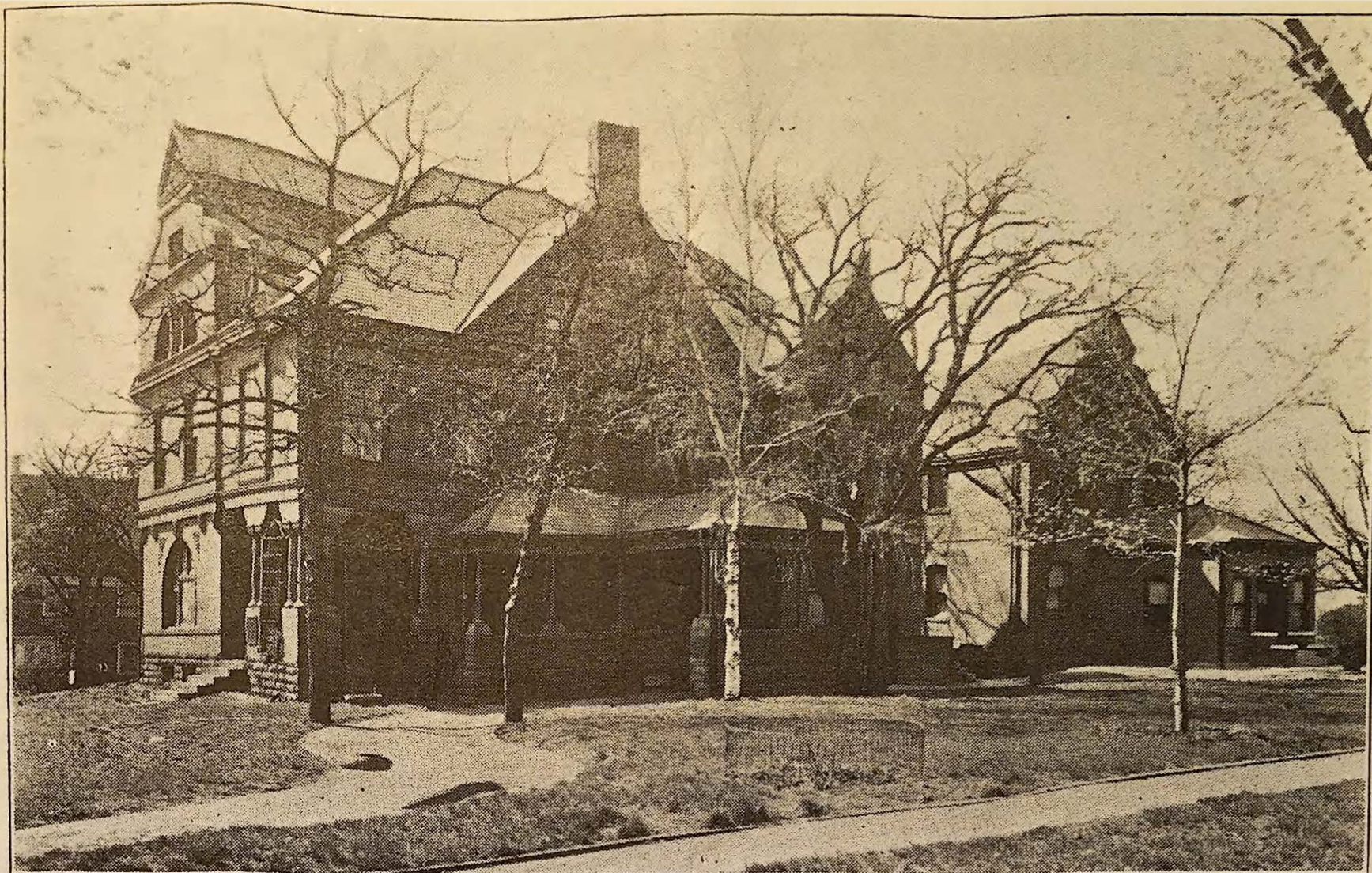
OMAHA LODGE HEADQUARTERS
(Side View)

NOTICE

"I find to my surprise that none of the orders for Adyar sandals taken at the 1923 Convention in Chicago were ever forwarded to Adyar. Will claimants please communicate with me?"

FRITZ KUNZ,

2123 Beachwood Drive,
Hollywood, California.



OMAHA LODGE HEADQUARTERS

The Lotus Group

BY VIDA STONE

The following suggestions were sent by Mrs. Shelleberger, the leader of a successful Lotus Group in Port Angeles, Washington:

"I plan the lessons around a central thought each Sunday, which I call 'The Golden Thought.' The children illustrate this, and sometimes color the illustrations with crayons or paints, and I weave the lessons around these drawings. At Christmas and Easter we made booklets out of our drawings ('The Golden Thought' is printed at the top of each drawing) and presented these to the Children's Orthopedic Hospital in Seattle."

Mrs. Shelleberger then gave a list of the Golden Thoughts and illustrations used by her group. These may be found helpful by other leaders:

1. "There is but One Life and that is the Life of God." (A leaf.) 2. "God's Life is in us and all about us." (Snowflake.) 3. "Be not deceived, God is not mocked. Whatsoever a man sows, that shall he also reap." (Wood showing rings of growth.) 4. "It is the will of my Father who is in Heaven that not one of these little ones should perish." (Butterflies.) 5. "Hitch your wagon to a star." (Star.) 6. "Exertion is greater than destiny." (Crocus, showing whole plant, root, stem, leaves, and flowers. Root has met a stone in its path, but has grown around it, reaching the sunlight and putting forth its beautiful blossoms.) 7. "Build thee more stately mansions, O my Soul." (Nautilus.) 8. "The Master is

full of sunshine and if you would be like Him you must be full of sunshine too." (A river with irrigation ditches.) 9. "There is but One God. He shows Himself as a Trinity." (Shamrock.) 10. "The only failure is in ceasing to try." (A window with sun shining outside, blue sky, green grass, and a brook.) At bottom: "Keep your window clear, so that the Master can shine through you upon the world." 11. "What helps one, helps all; what harms one, harms all." (Two flowers: one with perfect petals, the other with torn petals.)

Other leaders will be able to add to this list and to plan Golden Thoughts and illustrations which will remain with the children and enrich their thought-environment for many years to come.

Two large and very successful Lotus Groups are being conducted in Butte, Montana, and in Cleveland, Ohio. I hope these two groups will send reports of the work they have found most helpful. Lodges are often desirous of organizing groups but need definite instruction as to details. Lotus Groups already established can help in this way by sending in reports of their work.

Thrice is he armed that hath his quarrel just,
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.

—Shakespeare

Children's Story—Joy Sings a Song

BY ORLINE BARNETT MOORE

YOU HAVE to be very careful when Joy-feelings come to live with you. You have to remember all the time that they are there because if you once forget, you might make them sick and then they couldn't stay.

The morning after the funny man had brought little Joy-feeling to her, Marjorie awoke thinking about him. She had been so happy that her little friend had grown stronger and stronger. His broken wing had mended and was glowing with lovely colors. You will remember that he liked Marjorie's hair very much, but he did not stay in her hair all the time. He would jump off into the air and swim about, but he always stayed within a few feet of Marjorie, and he always came back to sit on her shoulder, or hang by a strand of hair and swing himself back and forth about her ear.

This was a very beautiful morning and the sun came through the windows. Joy was sitting in the sunshine, of course, for Joy likes the sun always. Marjorie found him sitting on the corner of her pillow looking down into the space below him. Joy-feelings are very small and the few inches below the pillow corner to the bed seem like a long jump to them. Marjorie lay very still and watched to see what her little friend would do. She rubbed her eyes too, to be sure he was really there. I think she had a notion that she might have dreamed about the funny man who brought him. But she had not dreamed it, for as she watched, Joy got up, stood for a moment on the edge of the pillow-slip, and then sprang lightly into the air and flew to the humped-up bedclothes above Marjorie's knees. Here he became very active, for he would slide down the humps into the cracks and folds of the cover. Then he would laugh, and presently, he began to sing. The song he sang was a very funny song. Perhaps you can understand it. Marjorie was not at all sure that she did, but she determined to ask some questions about it.

"Highty-tighty, every night-y
Margy goes to sleep.
She doesn't know I love her so
That careful watch I keep.

"She leaves her body, very nod-y,
(Bodies must have rest)
And then we go adventuring
In lands that I know best.

"When morning comes she just forgets
The places we have been,
And all the people we have helped,
The creatures we have seen."

"I must ask him to explain it," thought Marjorie, so she said: "Excuse me, but you are singing about me."

"Hey?" said Joy.

"You are singing about *me*," repeated Marjorie, a little louder.

"I'm not really deaf," said Joy. "In fact, I know what you say without hearing it anyway. How do you know I am singing about you?"

"My name's Margy."

"That's also the name of hundreds of other little girls. That's the trouble with people. They always think you're singing about *them*."

"Oh," said Marjorie, feeling a little hurt with him. She had been so sure he had been singing about her.

"People shouldn't think they are so important," continued Joy.

Now Marjorie felt hurt more and more because she thought he had criticized her, and very few people like to be told the truth about themselves. The more hurt she felt, the more in danger was she of losing the beautiful, shine-y feeling inside that had been the means of healing little Joy when he came to her wounded. And of course, Marjorie's ugly feeling was bad enough to make the little Joy-feeling sick, quite as much as Mary Kate's losing her temper. But Marjorie was so busy thinking about *herself* that she forgot to look at *him*. She just lay and thought about it, and the more she thought the more certain she was that Joy had intended to hurt her feelings. So she turned over to wipe off a tear that was beginning to creep from under her eye-lashes. When she turned over she saw Joy . . . and . . .

Well, Joy's wing was drooping and gray, all the lovely colors had gone from it and the old break which had been healed was there again, just as it had been when Mary Kate lost her temper.

"Oh," cried Marjorie, "I'm so sorry!" She began to understand what she had done. "I . . . I . . . well, I forgot! Please, *please* speak to me. Please, *please* sing some more. I don't care one bit if you don't sing about me. Sing about Dorothy or Bobby or just anybody—but *sing*. Won't you get well again, . . . won't you?"

But little Joy lay quite still, all huddled up in the deepest valley of the bedclothes. Then Marjorie began to cry indeed. She felt miserable, but she tried very hard to think what to do. While she was thinking, the window-curtains blew back and the funny man stood on the sill.

"I don't deserve him . . . I don't at all," Marjorie sobbed. "Oh Mr. Karma, please, *please* tell me what to do."

The funny man smiled his crooked smile.

"I warned you," he reminded her. "Few people can forget *themselves* long enough to remember Karma's warnings. But Karma is always with you—and though you think him crooked and awry, he is your friend."

"I'll get some water and sprinkle him," said Marjorie hopefully, "and mother's spirits of ammonia. P'raps that'll help."

"You bring *people* to that way, when they faint, but that is not the way to heal the fairies. Water and ammonia are for physical bodies, but the

bodies of fairies are made of thought and desire — of emotion and imagination and dreams."

"Oh," said Marjorie.

"And you change dreams by the way you feel and think."

"Oh," said Marjorie again.

"So, if you want him to get well, you must call back the happy, shine-y feeling and laugh and be certain that everything is beautiful again."

"But how can I be happy when he is hurt?"

"If you were very sure he would be well again . . . would that make you feel happy?"

Marjorie smiled. "Of course," she said, "of course it would."

Now the very minute Marjorie smiled, Joy began to stir, and when Marjorie saw that, she felt so happy that she began to laugh, not a loud, ugly laugh, but a soft, gentle, very happy laugh.

The sunshine fell on Joy's wing then, and it made the colors glisten, and there was a light about the little fellow that grew brighter and

brighter, and presently, before Marjorie's very eyes, the broken place in his wing was mended again, and Joy sprang up and began to sing.

Marjorie looked around for the funny man, but he was gone, and then she began to think how strange it is that the happier you feel, the happier you feel; and the sadder you feel, the sadder you feel. Little Joy, who could read her thoughts the instant she thought them, saw and felt what was inside Marjorie, and he made a song about it.

"It's always just that way," he sang,

"It makes a fairy wheel.

You start out feeling happy,

And happier you feel.

"But if you start out cranky,

And glum and crossy-patch,

You just feel crossy-patchier

To make your feelings match."

What Lodges are Doing

Everett, Wash.

Mr. Ivar Haglund of Seattle came over recently to give the Lodge a talk upon his Adyar impressions, which was greatly enjoyed.

Portland, Oregon

The good news comes from Portland Lodge that the large hall on the floor above their old Lodge room has been leased by them, so that they will now be able to make engagements with our national lecturers without arranging for an outside hall. Their new quarters have a seating capacity that will accommodate a larger number than the average theosophical lecture audience in cities of that size.

Oakland, Calif.

Oakland Lodge members are rejoicing — and rightfully so — over the fact that on May 1 they moved into fine new quarters, containing a hall that seats two hundred or more, and a library adjoining. The rooms are very centrally located at 337 Thirteenth Street, which is near the hotel where lecture halls were formerly rented.

Seattle

Besant Lodge, Seattle, has had printed a little card, size 2 x 3 1-2 inches, for distribution to visitors and others whom the members may meet. On one side is given the name and address of the Lodge, and the hours during which the library is open; on the other the following quotation by Dr. Besant: "Theosophy is not a creed. It is the grace of God in one's life; the power of God in one's work; the joy of God in one's play; the peace of God in one's rest; the wisdom of God in one's thought; the love of God in one's heart; the beauty of God in one's dealings with others."

Madison, Wisc.

There is renewed activity there in T. S. matters. University Lodge was formed on May 4. At a recent general conference of Lodges, the Star, and the L. C. C., it was decided to rent a suite of rooms or a house adequate to take care of all activities; the public library to be handled by all the Lodges in cooperation. The movement for better Lodge centers seems to be spreading throughout the country, and it is certainly a move in the right direction.

Butte

One of the teachers in the Lodge reports that a picnic for the children was given in a park about twelve miles from the city, on the last Sunday in April. There were about thirty children present. Fortunately the weather was fine and all returned home "feeling better acquainted with one another than ever before."

Columbus, Ohio

For the benefit of absent members, Columbus Lodge is getting out a quarterly bulletin, which will be written and sent out by those members who have typewriters. The April number notes the addition of fifteen new members during the winter; that the Lodge has joined the Tri-State Federation (New York, Pennsylvania, and Ohio), and that a Round Table Group was formed, with Lisle Treadway, son of one of the new members, as leader.

The Lodge had two lecturers during the winter, Mrs. Orlene Barnett Moore and Miss Elaine Scribner, besides two lectures by Mr. Rogers in May. A series of Sunday night lectures on the principles of Theosophy are being given every three weeks, and will continue until July.

Palo Alto, Calif.

During February and March the Lodge has been giving a public lecture each week in the Unitarian Hall. Their active membership is small but they possess a good speaker in Mr. Harry Wilson, and occasionally they have an out-of-town lecturer. On March 10, Mr. Alexander Horne gave a very interesting illustrated lecture, "Thru Temple and Shrine in China." Monthly dues and public lecture collections have served to defray expenses and make this valuable propaganda work possible.

Montclair, N. J.

March was the banner month for this Lodge, as they had five public lectures and four closed meetings. They opened with a public T. S. and Star meeting combined, at which Mrs. Betty Hampton of New York City gave a talk in preparation for Mr. Fritz Kunz's lecture two weeks later, on "The Coming of a World-Teacher." The following evening a public question meeting was conducted by The Rev. Chas. Hampton of New York. The Lodge ended the month with two public lectures by Dr. Nina E. Pickett, and also held two members' meetings while she was in the city. Miss Bertha Carrington has a group in training for public speaking, in connection with the regular study class.

Berkeley, Calif.

A Racial Brotherhood Club was formed with the intention that all races and nationalities should be represented in it. One of the Lodge members is studying at the University, and so got the addresses of the various racial clubs there. The first meeting was held in the T. S. rooms with thirteen present; the Chinese, Hindus, Philipinos, Jews, and Americans being represented. A secretary was elected, and it was decided to hold meetings every other Monday evening at Wheeler Hall, on the University campus, as all felt that a non-sectarian meeting-place was desirable. Thirty-eight people attended the second meeting; seven races, including the Negroes, Japanese, and English, were represented. America's attitude towards the various races was the topic, and a very lively and even tense, but always friendly, discussion went on for two hours. Seventeen joined the club and subscribed the following rules:

1. To practise brotherhood in all dealings, without distinction of race, caste, color, or religious or political affiliation.
2. To seek to break down prejudice of race, caste, and color in whatever walks of life they may be met.

At the third meeting (forty present, four joined) a negro lawyer was chairman, and the subject was "The New Negro." One of the University professors, who was present, gave interesting facts about the progress of the negro race, and joined the club. This seems a very good way indeed to get outsiders interested in the first object of the T. S.

Mobile, Ala.

A Forum for the discussion of art, literature, music, all branches of science, comparative religions, topics of the day, etc., has been formed through the efforts of the Theosophists, the Scientists, and the church workers. The Forum is to be non-political and non-sectarian, and tolerance in all things is to be its watchword.

Denver

Colorado Lodge "budgeted" a certain amount for weekly newspaper advertising this past year. In addition to the lecture, mention was made of the lending library, sale of books, new books in the public library, or some simple theosophical truth. Some of the members donated an attractive Christmas card for free distribution, and several thousand were sent out to friends and strangers.

Baker, Oregon

"Our open meetings afford opportunity for the discussion and explanation of different phases of theosophical teachings to an interested number of friends. At the closed meetings a correspondence course has developed increased interest and proven of great value to our members. We have a class of from ten to twelve children in our Round Table, but owing to the illness of its leader this class has been temporarily discontinued. We have accumulated a library of about one hundred volumes, and it is constantly being enlarged by the addition of new texts and editions. Lotus Day was observed with an appropriate program."

Oklahoma City

A very interesting and attractive program was prepared and carried out on the evening of Adyar Day in the Oklahoma City Lodge rooms, and the public was invited to attend.

As Mrs. Bartlett was present she gave a brief review of the history of the Society, and character portraits of our great leaders, telling some most interesting facts about India and Dr. Besant's work there. Miss Henkel and Mrs. Vera Binkley presented in costume the clever song comedy, *Ruben and Cynthia*, which was given at Krotona in 1916 by Dr. and Mrs. Strong. This made a great hit, as Mrs. Binkley was costumed as Ruben and gave a most clever impersonation.

Another popular diversion was a guessing contest which is given below. Each person was given a printed sheet with spaces left blank, in which names of theosophical books were to be inserted, these names with many others being written on a blackboard. This created much amusement, and led to errors which aroused much laughter. A palmist was in one corner with a red turban on her head, and read palms for fifty cents per person; one member read the tea cups, which also was quite amusing and remunerative at twenty-five cents per person. Cake and sandwiches and tea were sold, and altogether a very neat little sum was realized. For the benefit of

other Lodges who might want to give the guessing contest, it is here reproduced:

A THEOSOPHICAL STORY

While sitting in the *Outer Court* of my California home reading my *Old Diary Leaves* and living over again the days of my youth, I suddenly found myself on the *Astral Plane* where I heard the *Voice of the Silence* singing the *Song Celestial*. I could not understand this *Riddle of Life* and went from place to place looking for a *Man, Whence, How and Whither*, who could explain this to me. Just around the corner I saw a *Light on the Path* which led to a throne *At the Feet of the Master* where those men went who wished to learn the *Hidden Side of Things* from the seer,

who was custodian of the *Ancient Wisdom*. This seer gave *Hints to Young Students* who were within the inner circle, for his was a *Secret Doctrine*. I thought he could help me so I drew near. He was talking *To Those Who Mourn* for the old days, the old customs, and the old prices. He told them that he knew that with the present high cost of living it was hard to keep *Man and His Bodies* together but that this was a *Changing World* where nothing could last always and that he was sure they would not be happy and contented until they reached *The Other Side of Death*. With these words ringing in my ears I awoke and found that a falling leaf had brought me back from my *Dreams*.

News Items

Our Lodges will be interested to know that our popular national lecturer, Mr. Max Wardall, has returned to the United States after having made an extensive tour in India. His address for the present is Altadena, California.

A letter from a friend of Mrs. Maude Lambart Taylor brings the unpleasant information that she is still ill and unable to engage in theosophical or other activities. The many friends of Mrs. Taylor will regret to learn of her continued illness.

Through the energetic management of Chaplain Sutherland, with the assistance of Mrs. Callicotte, a lecturer of Kansas City, theosophical activity in army circles has been unusual. Among the additional new members are six officers with the rank of either Major or Colonel.

A letter from Dr. Besant announced her intention of sailing from Bombay on either May 1 or May 8 for London. She will deliver four lectures in Queen's Hall in that city on June 13, 20, 27, and July 4. In July she will be in Ommen, Holland, and the following month will, of course, leave for the United States.

The late Harold Baillie-Weaver, whose death was recently reported from England, had been General Secretary of the Theosophical Society in England and Wales from 1916 to 1921. He was very active in public work along altruistic lines, and was the Registrar and Treasurer of the Theosophical World-University.

Mr. Henry C. Samuels, President of the proposed national organization of Jewish T. S. and Star members, advises that they plan to identify themselves with the international association, and to cooperate with it for the realization of the objects, which were outlined in the April number of THE MESSENGER. They also plan to undertake additional work that may be approved by their national president.

During March Dr. Besant visited Sindh, where she lectured on "The World Religion," and "The Coming Teacher," consecrated the Masonic Lodge, held a political meeting in the city hall, and visited Karachi, where she presided at the Commonwealth of India Bill conference.

The new edition of our *Lodge Procedure* book, which has proved to be exceedingly popular, will have to be printed in the near future. Any suggestions for improvements or additions that may occur to any of our members will be thankfully received. We will also be pleased to receive suggestions, as well as programs that have been used by Lodges for White Lotus Day observance.

An interesting annual report to commemorate the tenth anniversary of the Represa Theosophical Class at Folsom Prison, California, has come to hand. At present there are seventy-one members, and thirteen meetings were held with an average attendance of one hundred and twenty-five. The class members are now planning to establish a fund so they can give the discharged man a little more than the five dollars the state allots him when he leaves.

The Theosophist for April contains an interesting article by Valeria Langeloth, giving information about the Valeria Home, which is situated midway between Croton-on-Hudson and Peekskill in New York. Mrs. Langeloth, in carrying out the plans her late husband long had in mind, purchased one thousand acres, which include a beautiful natural lake; and has erected three groups of buildings—a club house, swimming pool, guest houses, etc.—where men and women of refinement and culture, who cannot afford to go to such places that are operated on a purely commercial basis, can come for a rest at a minimum cost. Applications for intending guests are sent to the Secretary of Valeria Home, 110 E. 42nd Street, New York, N. Y.

Captain Ransom of London went from the Jubilee Convention at Adyar to South Africa for a lecture tour.

A letter from Miss Marie Poutz says that Mr. Warrington will sail from Sydney for San Francisco on June 3.

News and Notes, published by the British Society, gives the information that Mr. Jinarajadasa will remain in Adyar most of the year.

In a letter received from a former member of the T. S., who had dropped her theosophical work for some years and is now actively resuming it, the following statement appeared:

"As I have told you, I had a certificate of membership signed by Colonel Olcott at the time of the Katherine Tingley disturbance. All loyal to the H. P. B. Theosophical Society so expressed themselves and received certificates of membership." This bit of history may interest our newer members.

The vacation periods observed abroad sound odd to American ears. The national Headquarters of the English Society were closed from April 1 to April 6, inclusive, for the Easter vacation. Another announcement in the news from Scotland is to the effect that Headquarters would be closed for cleaning from April 6 to April 19. Such suspensions at Headquarters in this country would fill our members with dismay. The only days in the year when the American Headquarters are closed are Sundays.

The maids of a prominent women's club in Cleveland have become interested in Theosophy, after reading the books belonging to one of our members, Miss Marie R. Mequillet. Her picture of Mr. J. Krishnamurti especially attracted their attention, and the explanation which was given led to the forming of a class of nine colored students. The class meets in the Cleveland Lodge rooms, with Mrs. H. C. Beardsley as teacher. *Elementary Theosophy*, by L. W. Rogers, is being studied.

In 1925 the "Socrates Society" was formed at Amersfoort, Holland, its membership being composed mainly of university and academical college students. The object is to study Eastern and Western philosophy and science with the hope that a link be made between the theosophical movement and the present-day scientific world. The plan is to start international activities by holding courses for students and graduates, if possible, commencing this summer. The Society desires to obtain a list of members in the American Section with a college education, who are capable of teaching university subjects. Any interested reader who can fulfill this requirement will please write to the Secretary of "Socrates," Wilhelminastraat, 22, Amersfoort, Holland, stating the time occupied by the course, and what the terms would be, giving also titles and academical degrees.

Dr. Besant will give a course of lectures in the Irish cities of Dublin and Belfast in the early part of July.

The Association of Hebrew Theosophists requests that every Lodge Secretary send to Mr. Louis B. Ball, 1301 Bennett Avenue, Long Beach, California, the names and addresses of all Jewish members, so that the Association can get in touch with them, with the view of enlarging its organization in order to be prepared to do publicity work among the Jews before Dr. Besant comes to America.

A member who recently joined our Society, and is now located in a city where there is no Lodge, and where the people are quite orthodox, writes that he lent a copy of Charles Hampton's *Reincarnation, a Christian Doctrine* to the minister of the First Baptist Church. Evidently a seed was planted in fertile soil, for he has had the satisfaction of hearing frequent allusions to it in subsequent sermons by the pastor.

Dr. Mary Weeks Burnett writes that as she was unable to do the necessary traveling required of the Secretary of the Theosophical Order of Service she had accepted the position temporarily, and that the small group which has held the nucleus in America for five years expects to be of every possible service to Mr. Max Wardall, who was appointed permanent Secretary. Dr. Burnett believes that as a department of the World-University it will become the world's greatest training school.

Mrs. Beatrice Ensor, director of the New Education Fellowship in London, and editor of *The New Era*, is making a tour of the United States. She spent about a week in Chicago in April, speaking to various organizations about the ideals of the new education. The main principle of the Fellowship is that "the essential object of all education should be to train the child to desire the supremacy of spirit over matter, and to express that supremacy in daily life."

L. W. Rogers' Itinerary

Glendive, June 29; Billings, June 30; Butte, July 5, 6, 7; Spokane, July 8, 9; Vancouver, July 11, 12, 13; Seattle, July 14, 15; Portland, July 18, 19; Ashland, July 20; San Jose, July 22, 23; San Francisco, July 25, 26.

Deaths

The wise grieve neither for the living nor for the dead. Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter. —The Bhagavad-Gita.

Miss Ruth Barbour, Service Lodge, N. Y.
Mr. James Hamilton, Central Lodge, N. Y.
Dr. Dena Hansen, Lodge Akbar.
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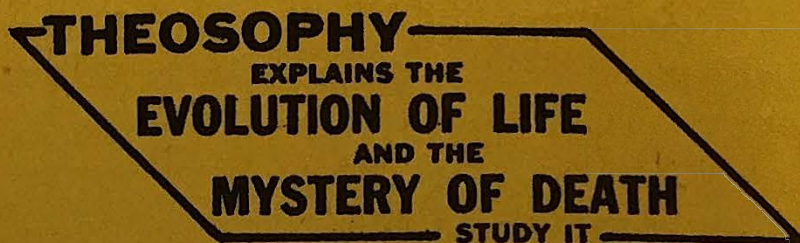
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Theosophy Abroad

Switzerland

In one of the most charming spots of this beautiful land, a Theosophical Guest House, called "Stern Heim" (Star Home), has been opened by Miss M. van Rees and her mother. The well-built house contains a music room, a well provided theosophical library, and even has a corner of the "loggia" set apart for meditation. The place is ideal for anyone wanting a holiday, either for study or health. The full address is: Miss M. van Rees, Chalet Stern Heim, Aeschi, nr. Spiez, Switzerland.

Morocco

Since about a year ago Theosophy has taken quite an important place in Casablanca. The members of Sphinx Lodge have been able, owing to great perseverance on their part, to keep theosophical ideas at a very high level. The Lodge is in a very flourishing condition; the various classes are attended regularly, and an extraordinary harmony exists between the members.

The question of starting various branches of the Order of Service—such as visiting the sick in hospitals, caring for infants and old people, etc.—is now being considered.

An arrangement for the sale of books has given very good results, and this has helped considerably to bring theosophical ideas before the public.

Many of our members wish to have correspondents in other countries, and it is hoped that such will speedily be found, as it is more important than ever, in these days, to link up members all over the world. Anyone wishing to correspond with Morocco should write to the International Correspondence League Secretary at Morocco, Mr. M. Levy-Soussan, Boite Postale 603, Casablanca.

China

In a résumé of the activities of the Theosophical Society in Hongkong, given in *The South China Post*, we read that one hundred and seven meetings were held during the year, forty-eight of which were public lectures. Visiting members who assisted with public lectures were Dr. Mary Rocke of Sydney, Australia, Mr. Max Wardall, Bishop Irving Cooper, Miss Flora Menzel, Mrs. Jennie Douglas, and Mr. H. Cassell from America, Professor H. van Labberton of Tokyo, and others. The membership increase during the year exceeded that of the previous year, when the membership had doubled. Altogether, the outlook for the spread of Theosophy there is considered most encouraging.

From *New India* we learn that the intermediate college at Madanapalle, carried on by the Theosophical Educational Trust, has been granted further affiliation by the Madras University for first grade classes in "histories" and "philosophy."

Jugo-Slavia

The Secretary of Jugo-Slavia gives a résumé of the history of that Section, which is of interest: On January 17, 1924, the first Lodge was formed, with a membership of twenty-eight. Within one year there were seven Lodges with a total of eighty-two members, and the Section was organized. Today they have twenty-two Lodges, with a membership of one hundred and forty-nine.

Cuba

The nation's life in Cuba at present would appear to be in a state of stillness, as if preparing for great changes. Both the political and social aspects of life seem to be passing through a period of calm, and the struggle between capital and labor seems to give way to a spirit of cooperation, in spite of the fact that a great shortage of work is causing want to a great number of the population.

Theosophy is quietly opening for itself a way, and influences nearly all the movements in the country. Recently, a great gathering of Theosophists took place in the western part of the island, and the success of this meeting was far beyond the hopes of its organizers, being chiefly remarkable for the great spirit of brotherhood which prevailed. Everywhere, faith and efficiency seem to be revived; there appears to be an increased activity among all religious sects, and something of the inner life seems to be pouring through each.

The International Correspondence League, a part of whose mission it is to make friendly links, is accomplishing its purpose successfully, with the cooperation of the members of the T. S. and the Star. In nearly all T. S. Lodges in Cuba there are members who help in this work, distributing information and sending letters to brothers in nearly all parts of the world, with whom they have started cordial correspondence. Cuban members send their fraternal good wishes to their brothers everywhere.

Australia

The Australian Annual Convention closed at Sydney on April 12. Dr. George S. Arundale was elected General Secretary for one year. In his Convention message he announced that it was his intention to "theosophize Australia." To this end he plans to make the sectional magazine a public journal devoted to political problems, sociology, religion, education, art, science, etc., from the brotherhood standpoint.

It is proposed to double the present membership of sixteen hundred during the year, and each member was requested to bring in two new members during that period. Funds were raised to purchase a high-power broadcasting station which is to be operated by Theosophists. A lending

(Continued on page 19)

Twenty-five Dollars Lost

On all *personal* checks sent to Chicago, Headquarters has to pay exchange. During the month of April we lost over twenty-five dollars through exchange discount. Bank drafts are accepted at face value. Instead of sending a personal check, have your bank give you a draft for your check, or simply add ten cents to your personal check so that Headquarters will receive the full amount due. There is no discount on anything but local checks from other cities than Chicago.

The true end of industry is to liberate mind and body from the drudgery of existence by filling the world with well-made low-priced products.

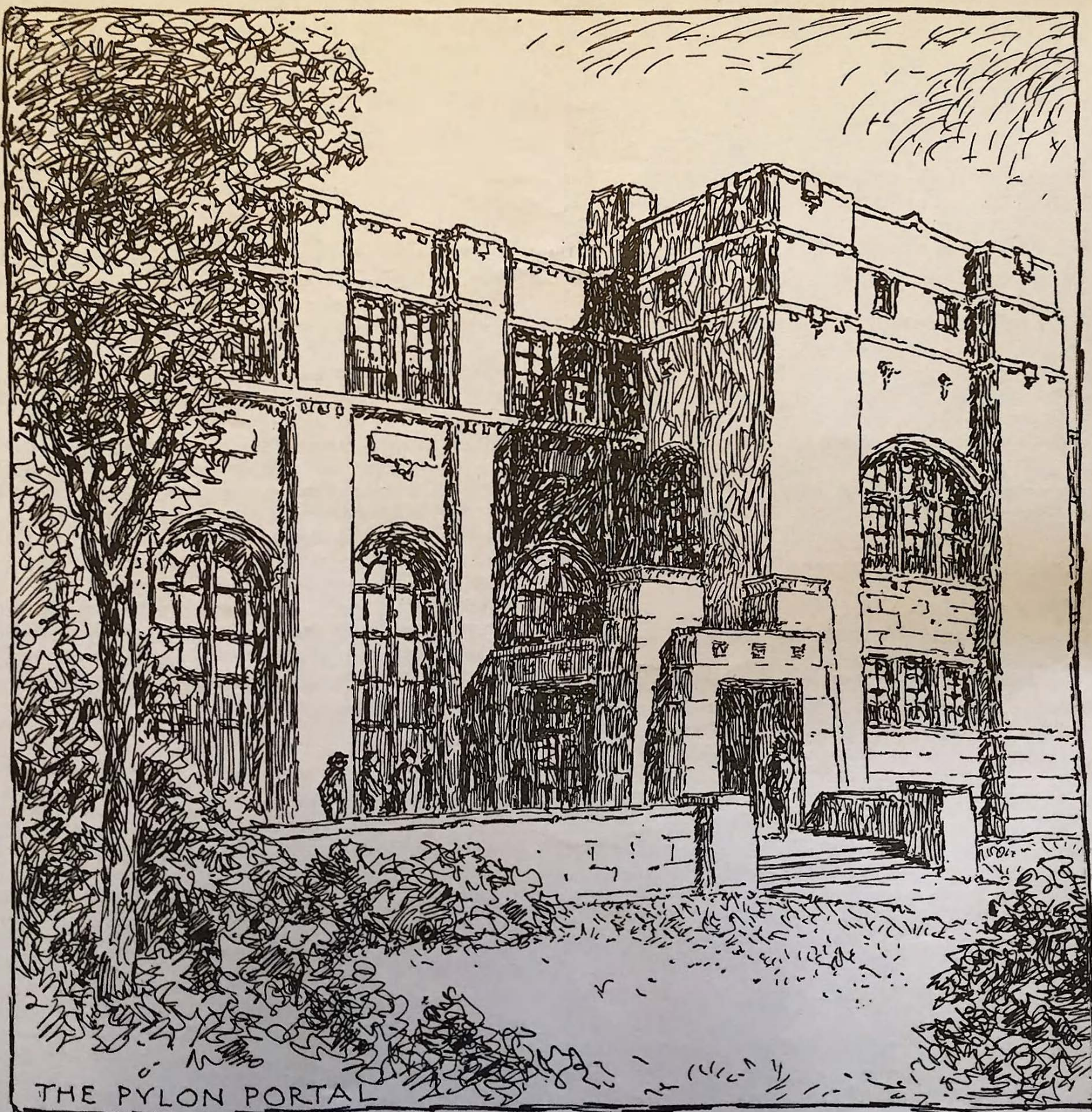
—Henry Ford.

Summering Over

We have some field workers, both men and women, who are necessarily idle from about the middle of June to the middle of September. If any of our members who have room for a guest, and who desire to thus contribute something to the work, will open their home for a month, more or less, to one of these faithful workers, the information should be sent to Headquarters. These tireless evangelists of Theosophy work for, and expect nothing more than, a simple living, and never have money enough on hand to meet expenses during the idle season.

Uneasy lies the head that wears a crown.

—Shakespeare



ENTRANCE TO NEW HEADQUARTERS BUILDING

BUILDING FUND BULLETIN

No. 3

ISSUED OCCASIONALLY

No. 3

The purpose of this little publication is to give to the members of The American Theosophical Society news of the progress made in raising the money necessary to erect a National Headquarters Building.

REPORTING PROGRESS

At the time of going to press we were within \$56,248 of the goal. In other words, we still needed that amount to enable us to say that we have succeeded 100 per cent with the building fund. It is always the last part of the journey which is the hardest, but we shall no doubt finish it with credit.

THE RACE!

Revised Figures Given

	No. of Members	Amount Pledged
Section Members	585	\$10,040
Service,		
New York City	79	9,336
St. Paul	86	6,555
Besant, Cleveland	68	5,343
Chicago	136	4,512
Brotherhood,		
Detroit	98	4,121
St. Louis	65	3,995
Milwaukee	97	3,937
New York	130	3,927
Miami	39	3,400
Hermes,		
Philadelphia	77	3,175
Duluth	40	2,930
Omaha	67	2,792
Besant, Hollywood	151	2,581
Jacksonville	20	2,550
Akron	36	2,400
Harmony,		
Columbus	24	2,283
Decatur	27	2,021
Los Angeles	144	1,903
Colorado, Denver	64	1,786
St. Petersburg	24	1,772
Yggdrasil,		
Minneapolis	40	1,763
Genesee,		
Rochester, N. Y.	88	1,598
Buffalo	55	1,553
Gulfport	21	1,401
Lodge Akbar,		
Chicago	148	1,392
Grand Rapids	18	1,305
Long Beach	41	1,242
Brooklyn	60	1,231
Herakles, Chicago	76	1,233
Army Lodge No. 1.	19	1,200
Richmond, Va.	45	1,182
Pacific,		
San Francisco	63	1,176
Lansing	27	1,165
Paterson	52	1,130
Berkeley	82	1,104
Rockford,		
Harmonic	11	1,101
Honolulu	11	1,100

GETTING IN THE CASH

No one needs to be told that however sound pledges may be, they will not be accepted by architects and builders. A certain amount of cash must be in hand before we can sign a contract, and we must know with absolute certainty where other cash will come from as construction proceeds.

In order to get the cash, it is necessary to pay for it what cash is worth. It can be borrowed upon satisfactory security by paying interest. It may also be obtained by discounting a pledge which is equivalent to borrowing from the pledge maker. If the Society holds pledges payable in the future, and accepts cash at its present worth, the discount given is merely interest paid.

Sometimes a letter comes with a contribution that one would like to return, but dare not for fear of offending a generous soul. One member writes: "I am blind and very poor but I am glad to be able to contribute \$30 to the building fund." There are apparently a number of blind members. The stream of pledge letters pouring into Headquarters by every mail brings many surprises.

"I'm as poor as the proverbial church mouse," says one member, "but I want to do what work I can before I am called beyond, so I'm sending \$10."

Surya Youth,		
Chicago	28	1,100
Annie Besant		
Boston	111	1,088
Fremont	16	1,075
Annie Besant,		
San Diego	46	1,050
Oklahoma City	37	1,021
Harmony, Toledo	49	1,021
West Side, Buffalo	14	1,000

THE AMERICAN SPIRIT

Between the issuing of Bulletins No. 1 and No. 2, ten Lodges raised themselves into the thousand dollar column in "The Race." That's going some! From all parts of the country come cheerful letters showing a determination to roll up enough pledges to insure the laying of the cornerstone by Dr. Besant. The American spirit that has in a few decades changed a wilderness and desert into the most prosperous country on earth was no more courageous and persistent in our forefathers than in the present generation. The tone of the letters is confident. "You'll hear from us," "We'll be in the race column next issue," "We're just getting started here," etc., reminds one of Paul Jones' reply to the enemy commander of the superior ship who, after shooting the Jones ship pretty well to pieces, asked if he was ready to surrender, and got the laconic answer that the Americans were "just beginning to fight."

A most interesting thing is to hear from Lodges that have bought and are paying for their own Headquarters, "We're with you to win," "We'll not stop at our quota," "Count on us to make up for anyone that flukes," etc. After all, that's the kind of people who are likely to have a Lodge room of their own. They know the value of Theosophy and invest in it.

Some of our members want to know when the new Headquarters buildings will be occupied. That is problematical. If we can begin construction in August, and keep it moving along without interruption, it would be possible to take possession next spring. That would be a very good record, and it may possibly require much more time.

EDITORIAL

THE MESSENGER has been utilized this time to carry the *Building Fund Bulletin* to each member, thus saving postage and also the considerable work of folding, placing in the envelopes, stamping, etc. If circumstances require the continuance of the *Bulletin* until July, the same course will be followed again; but there is no certainty about the life-period of the *Bulletin*. It depends entirely upon the response of the members. It may possibly have the good fortune to end its career with this issue—No. 3—and, having done its work, be seen no more. Because it exists only for a period of uncertain length it bears no date but only a number and, contrary to the usual rule for periodicals, the younger it dies the better.

If you did not read about it in the previous issue of the *Bulletin* you should know that there is a special pledge redemption offer that stands only until July 1, 1926. We must of necessity pay interest in order to obtain the cash with which to begin building. It is immaterial whether we pay it on loans or make a discount to those who have made pledges. So far as the interest in one case and the discount in the other is concerned, it is all one to the Society; but aside from that there are various advantages to the Society in discounting the pledges for cash at the rate of \$88 cash per \$100 pledge. It will reduce the amount that must be borrowed for one thing; and there are other advantages, so that the more pledges that are redeemed at that rate of discount, the better for the Society. We are hoping that any of our members who do not have the cash but are able to borrow the money will do so, and use the discount we give to pay the interest on the loan. That will help.

SPIRITUAL PROGRESS

Every student of history knows that it is not in periods of great material prosperity that nations grow most spiritually, but in times of hardship and peril. Every period of struggle, like the war of the American Revolution, or Civil War, etc., has been a time of great soul growth. The rule holds, of course, equally true with the individual. It is not one who is prospering most and thinking most of his personal affairs, but one who is thinking most of others and doing most for the work whose spiritual progress is at its best.

HANDLING THE PLEDGES

When the pledges arrive at Headquarters they all go to the office of the Secretary-Treasurer, where they are assorted and properly recorded. Then they go to the desk of the National President who goes over the list and makes a very brief acknowledgment of each. The cards are filed by Lodges in the office of the Secretary-Treasurer, and as payments are made, credits are shown on the back of the card itself. A glance at any card shows the various payments and the balance, if any, that remains to be paid.

Every Lodge should put a list of its subscribing members on a bulletin board in the Lodge room. Some of the Lodges that are in the thousand dollar column are there because one member has pledged nearly or quite that amount. That should be an inducement for others to do their best whether they can give as much or not.

It is the custom to put things in the cornerstone of important buildings. What could be more appropriate than one copy of each number of the *Building Fund Bulletin*? If you think of any other proper thing send us your idea.

DR. BESANT'S TOUR

Continued from last *Bulletin*.

She prefers entertainment in a residence rather than a hotel if there is some member who has a suitable house. If there is none large enough to accommodate the party, then a suite of rooms should be engaged in a hotel, and always with the arrangement that Dr. Besant has a room and bath for her exclusive use. The contract with the lecture bureau is to the effect that she shall have the exclusive use of a Pullman car drawing room on each journey. These incidentals are mentioned in order to give a useful suggestion to those who will make local arrangements for her entertainment. Some member who has a first-class motor car with a driver should place it at her service during her short stay.

A NEW IDEA

Here is a new idea about birthdays. It is to be hoped that the example will prove contagious!

"I am enclosing the pledge card you sent to me, and I am sure I can pay the one hundred dollars I have pledged, unless the uncertainty of my occupation prevents. But since I have been in this position for thirty-seven years, it is quite likely that I will be here three years hence. As this is my birthday, the thought came to me that it would be a good thing to "give" on my birthday instead of "receiving" presents. Therefore, I consider it a birthday "gift."

P. S. I am sixty-one today.

A good deal of money has been wasted in various schemes for theosophizing the world. One who wishes to make sure that his money will count very practically in helping in such valuable work can hardly do better than subscribe to the Headquarters building fund. What can be more practical and necessary than a suitable building in which to carry on our national theosophical activities?

THE PLEDGE LIST

With our limited space, it is impossible to print the entire list of pledges. Therefore only those of \$100 or more are given below and not all of them.

We all like to do the appropriate thing. If your name really belongs in the list, at or above the \$100 level, do not hesitate to revise your pledge. That can be done at any time by writing your desire to the Secretary-Treasurer. If by any possible error your name is not where it should appear, write a note to THE MESSENGER and it will be set right, in the supplemental list, next time. The list will begin in the next issue where this leaves off, for more pledges are on hand and others are coming in steadily. The lesser amounts are too numerous to print, and probably they cannot be given for sums of less than \$50.

Mrs. R. L. Jones	\$4,000	Miss Elise R. Mequillet ..	500	In Memory	
Capt. R. L. Jones	2,000	Miss Marie R. Mequillet ..	500	Dr. Fred B. Simons	200
Dr. E. C. Boxell	2,000	Dr. and Mrs. Wm. F.		Mrs. Gertrude S. Friend ..	200
Clifton D. Benson	2,000	Skillman	500	W. H. Wallace	200
Mr. and Mrs. Louis B.		J. David Howser	500	Mrs. Jean Wisely Hubbard	200
Cassell	2,000	Henry D. Olsen	500	Miss Emilie Hoffmann	200
Mrs. C. E. Morrison	2,000	Mrs. Edith Lee Ruggles ..	500	Dr. Pearl W. Dorr	200
Mrs. Shillard Smith	1,500	Mrs. Amelia Vosges	500	Mrs. Julia M. Tole	200
Mrs. Minna Gehner	1,500	Thos. D. Dawkins	500	Mrs. Etta K. La Pierre ..	200
L. W. Rogers	1,000	Dr. Nina E. Pickett	500	Dr. Lillian B. Dailey	200
C. F. Holland	1,000	Miss Anna Bloomquist	500	Mrs. Frances H. Wile	200
M. B. Hudson	1,000	Miss Hilda Toenberg	500	Miss Luella M. Jessup	200
Charles Weschcke	1,000	Wm. J. Ellsworth	500	Mrs. Mary A. Cronin	200
Fritz Kunz	1,000	Scott Van Etten	500	Mr. and Mrs. W. A. Cox ..	200
L. H. Shattuck	1,000	Gustavus Anger	500	August Meinert	200
Mr. and Mrs. Orlando M.		Mrs. Edith P. Baker	500	Mr. and Mrs. Clyde Osen ..	200
Maxwell	1,000	Mrs. Eleanor Bisell	428	Mrs. Adelle Knight	200
Mr. and Mrs. H. C. Stowe..	1,000	Mrs. Juliet F. Lewis	400	Dr. George Hay	200
Mr. and Mrs. Alex Barba ..	1,000	Mrs. Alice Kiernan	400	Miss Ada Knox	200
Miss Olive I. Walker	1,000	A. Eugene Deaderick	400	Mr. and Mrs. W. J.	
Mrs. A. C. Humphrey	1,000	Herman B. Schneider	400	Johnston	200
Louis Zalk	1,000	F. Milton Willis	400	F. B. Le Clear	200
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Mrs. Josephine Barry	1,000	Miss Marie Kotting	300	J. W. Wagenvoord	200
Mrs. Catherine Palmer		Miss Carol Gallagher	300	Victor Russell	200
Van Etten	1,000	Mrs. Ben Allen Samuel ...	300	Miss Minnie Tolby	200
Mrs. Sara W. Logan	1,000	Mrs. Mary E. Yorks	300	Mrs. Etta Worden	200
Misses Nellie and Alice		F. E. King	300	Paul A. Fisher	200
Rice	1,000	Mrs. Adelaide M. Cox	300	Miss Flora Menzell	200
Jos. H. Phillip	1,000	Mrs. Rebecca L. Finch ...	300	Dr. and Mrs. O. E. Severance	200
Mrs. Emily B. R. Wilson...	1,000	C. Nielsen	300	Miss Freddie Lipman	200
Mrs. Harriett E. Ingles ..	1,000	Miss Florence Van Bergen .	300	Miss Ethel M. Gardner ...	200
Ellsworth A. Dewey,		Mrs. Alice A. Taylor	300	Frank J. F. Brehmer	200
(In memory of wife, Alice		John A. Wallace	300	Mrs. A. A. Neumann	200
O. Dewey)	1,000	Miss May R. Kunz	300	Mrs. Harriet Hubbard ...	200
Mr. and Mrs. M. Stillman .	1,000	Lewis B. Garner	300	Miss Julia E. Johnsen	200
Miss Maud Connell	1,000	Miss Margaret Brereton ...	300	Mrs. Edward A. Grossmann	200
Member of New York Lodge	1,000	W. E. Barnhart	300	Miss Hilda Ranjali	200
Mr. and Mrs. J. T. Eklund .	1,000	John Roine	300	Miss Anita M. Henkel	200
Miss Gertrude Spencer ..	1,000	Miss Etta M. Budd	300	Miss Elena Jeffers	200
Dr. Clara A. Hooper	1,000	Miss Premala Shahane ...	300	Mrs. Winifred C. Jackson.	200
Frank Spicker	1,000	Mrs. Anna K. Wheeler ...	300	Mrs. Grace M. Lawrence ..	200
Mrs. Marguerite Spicker ..	1,000	Mrs. Alice Schwab	300	Mrs. Marie Wegert	200
Freeman L. Hurd	1,000	Miss Lillie Woods	300	Miss Kate Koepplinger ...	200
Mrs. Gertrude Clark	1,000	A. Jonasen	300	Mr. and Mrs. Charles	
Mrs. Frances Maire	1,000	Mrs. Rosalie Pederson ...	300	Luntz, Jr.	200
Sidney A. Cook	1,000	C. W. Zander	250	Miss Abigail	200
Mrs. Pauline Mesker	1,000	Mrs. Elliott B. Patlen	250	Anonymous, St. Paul	200
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Mr. and Mrs. Ross Read..	1,000	Capt. Harley B. Bullock ..	250	Mrs. Maude H. Kennard ..	200
Mrs. Charlemagne Tower ..	1,000	Mr. and Mrs. Lowell Hoit .	250	Miss Theodosia Hadley ...	200
Col. T. E. Merrill	1,000	Mr. and Mrs. Laurits Rusten	250	Mrs. Alice Bowman	200
Dr. O. E. F. Von Hoya.....	800	Mrs. Harriet P. Warner ..	245	Mrs. Maude N. Couch	200
Mrs. Annie F. Cook	800	Miss Dorothy Otis	220	E. M. Sellen	200
Mrs. Annie F. Climo	800	Ivar Haglund	200	Miss Sara B. Wade	200
I. H. N., New York	700	J. D. Moore, Jr.	200	Mrs. Linda H. Tobey	200
Miss M. V. Lanterman ...	637	Arthur M. Coon	200	Mr. and Mrs. C. L. Bird ..	200
A. S. Fleet	600	Miss Lola Fauser	200	Dr. Ruby Painter	200
L. W. Martin	600	Miss Mabel E. Park	200	Rudolph Borgersen	200
Bertram Smith	600	Mrs. Donna Sherry	200	Harry R. Thompson	200
Miss Anna E. Kerr	600	Miss Freda Sturm	200	Ralph T. Gardner	200
George N. Ragan	600	Samuel H. Wylie	200	C. E. Alden	200
George H. Hess, Jr.	600	Miss Francis Allis	200	Col. Cromwell	200
Dr. Wallace F.		Martin Larson	200	Mrs. Geo. F. Porter	200
Mac Naughton	500	Miss Anna H. Ober	200	James K. Yaroshoff	200
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Mr. C. Lasell	500	Dr. Ida B. Alexander	200	E. R. Bohan	150
Miss Florence R. Freeman	500	Dr. J. F. Garst	200	Mrs. Harriet G. Cauvet ..	150
Mr. and Mrs. Chester		F. D. Howe	200	Miss Ida Ghee Shiffin ..	150
Greene	500	Mrs. Emogene S. Simons ..	200	Andrew Morrison	150

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BUILDING FUND BULLETIN

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Miss Alice Pring	150	Mrs. Bessie Finkbeiner ..	100	Mrs. Trenna O. Gumpel ...	100
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Miss Belle Williamson ...	100	E. Silberman	100	Karl R. Lindfors	100
Miss Anna Brinker	100	Mrs. Clara M. Severance ..	100	Miss Agnes Reif	100
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John S. Samuel	100	Mr. and Mrs. Warren Waters	100		
Marshall Samuel	100	Mr. and Mrs. E. L. Brown ..	100		
J. H. Talbot	100	Robert McMillan	100		
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Miss Edith Armour	100	James B. Irish	100		
George H. Morris	100	Mrs. May Payne	100		
Constantine Passialis	100	Mrs. Jennie Poulsen	100		
		Dr. Ethel Lynn	100		

FROM A WIDOW

"Am enclosing my pledge. Will try to take advantage of the July 1st offer. Since that came I increased the sum of what I thought I could give from \$39.00, thinking I might be able to stretch it to \$44.00. Wish I could give more. But perhaps before the three years are passed I might be able to do so. I am a widow with a little girl, and work for a livelihood, so cannot tell what even the very near future may bring as to means of getting along."

Theosophy Abroad

(Continued from page 13)

library will be established and an appeal made for books on great men, on education, on industrial problems, in fact, all books of advanced thought. Theosophists were urged to become leaders in the world as rapidly as possible to help direct the course of the thought of other people.

It was suggested that every Lodge become a sort of community center, not only a place of continual preaching and lecturing, but a social center as well, so that everyone contacting it would be happy while there and want to come again. Emphasis was placed on the fact that all should enjoy themselves *together*. Another way to interest outsiders in the Lodge is by talks on public questions, or by forming a debating society and having debates.

Dr. Arundale plans to have a celebration each month commemorating some great person, such as Lincoln, Joan of Arc, etc., so that the public will see that Theosophists stand for greatness.

The importance of good music in theosophical activities was also stressed—that a thing is always better done if there is good music, and that one way of attracting the young is by *doing* things; as they always want to *do* something. He concluded with the thought that the study of Theosophy is secondary to its practice, which is of prime importance.

* *

The Morven Garden School property, which has been a millstone around the neck of the Australian Theosophical Society, has at last been sold, and an account of the transaction in the official magazine of that Society shows that they are rejoicing because they will have an obligation of only twenty thousand dollars to pay! It was feared it would be much heavier. They are paying twenty thousand dollars for experience.

* *

The report of the General Secretary of the Australian Theosophical Society refers to Bishop Leadbeater, who is now in his eightieth year, as follows: "In all our work his influence is felt, and to him we pay tribute for his great example, the beauty of his life, and the flawless example of devotion with which he serves our beloved cause."

France

The 1926 Convention of the French Section of the T. S. was held in Paris on April 3, 4, and 5. Monsieur Charles Blech made a strong appeal for strength in the section. "At this time, when we are to witness the dawn of events, so important to all humanity, when a spiritual flood of tremendous power is to be outpoured upon us, it is necessary that we should form this section into a homogeneous body, a solid and strong unit capable of victoriously resisting the reactions which may soon arise."

Not unlike that of other countries, the French press has made rather sensational news of Dr. Besant's proclamation of Mr. Krishnamurti as the "chosen instrument" of the Coming World-Teacher. In order to abate the excitement, and to correct and adjust certain incoherent press statements, Professor Emile Marcault gave a public lecture on January 31, in Adyar Hall on "The Messiah of Theosophy." Among the thousand persons who were able to gain admittance were professors, journalists, and several other distinguished personages, all attentive to the warm, vibrant voice of a convinced orator. The great overflow crowd, unable to enter Adyar Hall, gathered in Headquarters Hall where, with the aid of a loudspeaker, they easily followed the arguments of Professor Marcault.

This was the first time that a loudspeaker was used in Headquarters Hall to take care of an overflow crowd, and it will doubtless become most useful in handling the ever-increasing crowds.

Since October 1, three hundred new members have been registered in this section.

Letter from Mr. Kunz

May 10, 1926.

"In THE MESSENGER for May, the following paragraph appears:

A lecturer greatly dislikes to refuse to speak when requested and so is easily persuaded to go beyond the point where he should stop, and the difficulty is increased by the fact that it is not easy to estimate one's own endurance. Recently, when I was on tour a couple of weeks behind one of our popular lecturers and declined an extra engagement, the member who had suggested it said smilingly, "Why, the lecturer who was here recently takes on everything." To which I replied, "Yes, and he is now in bed trying to recover from it!" That was literally true, and later on in the tour he had to cancel engagements in several cities.

"I myself am acquainted with an individual who is almost identical with this description. He was on a lecture tour lately and spoke at many outside organizations, and just when he had finished his New York engagement he got a chill and was obliged to omit two days each at Boston and Pittsburgh, but made his subsequent visits. He assures me he found his addresses to Rotary Clubs and other organizations of very considerable value and an important part of his work, and although he was so unfortunate as to fall ill—an event that can happen to any of us—he does not regard this as proof, altogether, that his policy is mistaken.

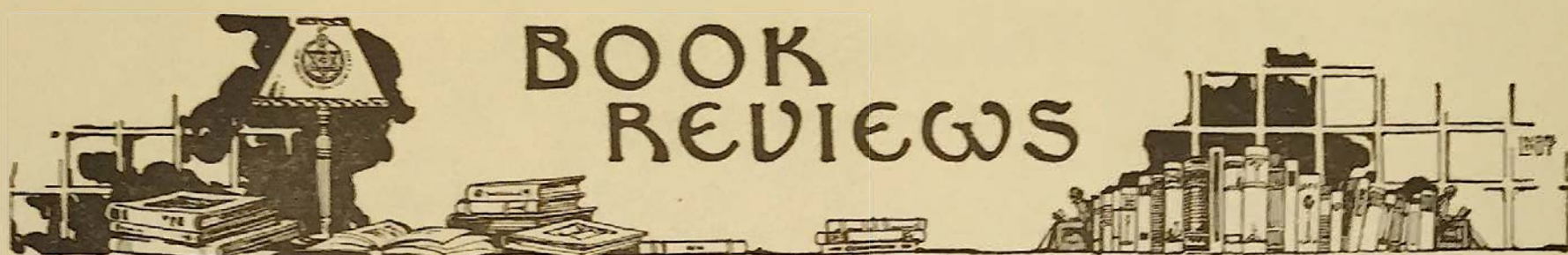
"I agree with you, however, that the practice of one lecturer should in no sense obligate others."

Yours sincerely,

FRITZ KUNZ.

Tree Fund

Mrs. Jane McAlinsh	\$ 3.00
Hans C. Hutteball	10.00
Boulder Lodge	5.00
Total	\$18.00



To Have JUST THE BOOK ONE WANTS when one wants it, is and must remain the supreme luxury of the cultivated life

The Hidden Life in Freemasonry, by C. W. Leadbeater, 33°. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, Cloth, \$4.00, through The Theosophical Press.

At last we have received Very Illus. Bro. Leadbeater's exceedingly illuminating book on Freemasonry which many members of the Craft have eagerly awaited, and its contents more than repay them for their anticipation. The work is an extremely important contribution to Masonic literature, and will prove of inestimable value to Masons who desire to understand the esoteric side of their beautiful ceremonies.

The work of the first three degrees is interpreted in great detail, and I would recommend that Lodges take up the study of this part of the book in their instruction classes. Such careful study will add tremendously to the effectiveness of the work in the Ceremonies of Initiation.

It must not be supposed, however, that this volume would be of interest only to members of the fraternity. Although the Masonic Order is a secret society, it is surprising how much of the symbolism and occultism of Masonry can be given to the outer world without violating any obligation.

The descriptions of the ceremonies which were conducted in the Temples of Ancient Egypt are especially interesting and illuminative as they are accurate records of the wonderful Mysteries of that far-off time, through which men were able to draw closer to God.

Perhaps the most inspiring account in the book is that of the Ceremony of the Holy Angels, a ritual which is performed annually under the direction of the great Master whom we know as the Prince Rakoczi or the Comte de St. Germain, the Head of all true Masons throughout the world. One illustration of this ceremony shows the figure which is outlined on the floor of the Lodge in lines of golden light, as the ritual is performed by the officers and the Angels who are assisting them: "a fiery delineation of the forty-seventh proposition of the first book of Euclid." Another illustration is the completed Temple of the Angels, a three-dimensional figure built on this outline of the forty-seventh proposition with the floor of the Lodge as the central plane.

The final paragraph of the book made a most profound impression upon me, and I want to give it to you in Bro. Leadbeater's words. After describing the closing ceremony of a Masonic Lodge, he says: "So ends one of the most wonderful ceremonies in the world—a ceremony which has survived, practically unchanged in its essential parts, from an antiquity so remote that history has forgotten it. Misunderstood, only

half appreciated, maimed in many cases of the glorious and dignified rites which are its true expression, it is nevertheless still doing its appointed work in an ungrateful and uncomprehending world. Founded many thousands, perhaps millions, of years ago, by order of the Spiritual King of the World, it still remains one of the mightiest weapons in His hands, one of the most efficient channels of His blessing. Some of us have the wisdom to grasp this, the good karma to be employed in this department of His service; may we never fail to take the fullest advantage of this opportunity which He has given us!"

Edith Armour, 32°

Glimpses of Masonic History, by C. W. Leadbeater, 33°. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, Cloth, \$3.00, through The Theosophical Press.

From the ordinary point of approach, there are innumerable books on the history of the Ancient Free and Accepted Masonic Order; but from the occult point of view, this is probably the first. Mr. Leadbeater traces the history of Masonry back to the Egyptian Mysteries which were ancient when he was a member of the Lodge, 13,500 B. C. There are four main schools through which the Masonic tradition has been investigated: the authentic school, the anthropological school, the mystical school, and the occult school.

The foundation principle in Masonry is a sacramental power, just as truly as in the churches. The working of a Masonic Lodge is really the celebration of a sacrament—though that great truth has passed from the minds of most modern Masons.

The same great sacramental principle is traced through the Mysteries of Egypt, then successively through the Cretan, Jewish, Greek, and Mithraic mysteries to culminate in our modern Masonic Orders. In the earlier ages, women had their place in Masonry; and now again in Co-Masonry, they are coming into their own, and thereby will supply those elements of life that have been missing so long in masculine Masonry.

The purpose of the work is to prepare people in this life for the higher life to come; that may imply reincarnation or the approach to the feet of the Great Masters of the Wisdom, and initiation into the Great White Lodge of the Spiritual Hierarchy that governs the world. Therefore the work of the Lodge of Masons is sacramental and ritualistic in type, tending to make the daily life of the members sacramental. The teachings, also, are such as would expand the consciousness. The rites and ceremonies are typical of those of the Great Lodge above, and so prepare the members

to take the next step in evolution, beyond humanity into the superhuman kingdoms.

The book is well gotten up, the type is large, the paper firm, and the style is Mr. Leadbeater's best. To Masons it will prove invaluable, revealing the wealth of wisdom hidden in what seems to outward sense to be ordinary gestures in the various degrees of Lodge work. To the open-minded reader it will prove fascinating and most uplifting.

Edwin B. Beckwith, A.B., M.D.

The Fire of Creation, by The Rev. J. J. van der Leeuw, L.L.D., with Foreword by Mr. C. Jinarajadasa. Published by The Theosophical Press, 826 Oakdale Avenue, Chicago. Price, Cloth, \$2.00.

This book opens an entirely new field in literature. There has been much written in the Orient about God, the Father; and in the Occident about God, the Son; but this is the beginning of the occult study of God, the Holy Ghost. The author first surveys the universe, showing that the Holy Ghost is the Creative Spirit. The actual work of establishing the universe on a solid basis is His work.

The second section studies the Divine Mind and goes far toward solving many problems; one of the most interesting being the problem of the illusion of the material world, and the missing link between the real and the unreal. This section will be of the greatest help to students of psychology as well as to the general reader, who is mystified by the statement so frequently met, especially in theosophical and Christian Science literature, about the great maya, or illusion, of the material world.

A section is devoted to our Lord, the Maha-Chohan, who is the Representative on this planet of God, the Holy Ghost, and His work with reference to the direction of evolution and culture of the various races, and the Five Rays of Development over which He presides. In previous years there were a few references to these great Beings; and to those who have studied theosophic literature very long, it will be most gratifying to have these clear studies and statements given to the outer world.

This section of the book should be studied by every Christian clergyman. In giving his blessings and benedictions, he calls directly upon the power of God, the Holy Ghost.

The final chapter is on the Motherhood of God, and presents a new idea to Western minds.

The book is most helpful and well worthy of careful study.

Edwin B. Beckwith, A.B., M.D.

The Secret Listeners of the East, by Dhan Gopal Mukerji. Published by E. P. Dutton & Co., New York. Price, Cloth, \$2.00 through The Theosophical Press.

The plot is laid in Asia, especially India, in 1919, and the story takes its name from a secret order by that name, the members of which, for

reasons unknown to the reader until toward the end of the book, cut off the ear of persons whom they murder in the cause of the "Listeners." The story takes a Hindu Scout Master and his adopted son through many mysterious experiences, while seeking to avenge the murder of a dear friend. One reads on and on, through political intrigues, mysteries galore, and battles, wondering what the author is leading up to. As the plot thickens the actors in the drama are gathered together, a vivid word-picture, put in the mouth of the leader of the "Listeners" in India, gives a picture of the seething, fomenting unrest of the Orient. Abdul Rahim says: "Do you think that the present unrest of India, China, Persia, and Egypt is local—held tight in narrow boundaries—the clamor of a little wolf pack? Oh, no! It is the stampeding herds of elephants, it is old Asia re-awakened from a century-sleep of recuperation. From Tokyo to Constantinople, from Siberia to Ceylon, revolt is spreading. All Europe is a vulture, greedy for the corpse of Asia. Now the Asiatic corpse has been given back its life, it will rise and wipe these carrion-eaters from the face of the earth." (The term "carrion-eaters" or "pig-eaters" is the Oriental way of speaking, in this book at least, of people who eat meat.) The conclusion of the Scout Master is a direct statement of the law of love: "Hatred cannot be appeased by hatred. Love alone can put out the forest fires of hate." It is an interesting mystery story.

M. R.

The Growth of Civilization by B. Rajagopalan, M.A. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, Cloth, \$1.00 through The Theosophical Press.

This small book gives a most scholarly and philosophic exposition of laws governing the growth and decay of nations. Ranging through many stages, from the earliest savage with no government but physical might, he carries his subject up to the time when man realizes himself able to govern himself, and feels the need for freedom from domination.

So a nation must be free from foreign domination in order to attain its growth; for as an individual suppressed never reaches his full station, neither do nations, under alien rulers, ever reach the summit of achievement. "If foreign government must be the rule, the government in control must be responsible to the people of the country concerned." "By depriving the people of the power of initiative, the growth of the governed is checked, thereby making them dependent on the bounty of the foreign ruler and thus subjecting them to a spurious civilization which is to the advancement of neither. Revolution is the answer to parasitism—monarchy becomes parasitic, and a step further becomes tyranny—aristocracy gives way to oligarchy and revolution reduces the nation, in time, to mob rule. Eventually, from this, looms up another monarchy, and another cycle is begun." Turning to the west, the writer cites the civilizations of Greece and Rome; and later, the European States with their contributions to law, order, and dis-

cipline; with the effects of Hebraism, Christianity, the Renaissance, and the rise of the labor party in the last century; all tending towards new ideas for national and international growth.

He considers "the Western World has attained to an understanding of the cycles of development and is now ready to seek light beyond the physical."

The section on India is exceedingly interesting, giving as it does, the castes and the characteristics of each, as well as the reasons for them. It is a point of arresting interest to note—after the centuries of peace, prosperity and just rule, which Indian States enjoyed of old—that it was due to foreign exploitation that this great land was reduced to the state of pauperism in which she now finds herself. For those interested in the evolution of nations, as well as the student of political economy, this little book will furnish much food for thought.

V. B. H. D.

Comparative Religion and The Religion of the Future, by Alfred W. Martin. Published by D. Appleton and Co., New York. Price, Cloth, \$1.50 through The Theosophical Press.

The points that seem to stand out and to characterize this splendid book by Dr. Martin are: Hope, but hope deferred; sympathetic misunderstanding; broadminded tolerance; inconclusive speculation mixed with cultured dogmatism.

The author writes sympathetically about Hinduism, Buddhism, Zoroastrianism, Confucianism, Judaism, Christianity, and Mohammedanism, as the seven living religions of the world, but he seems to come to the conclusion that none of them attain the purpose of their existence because they are all fragmentary and incomplete.

Dr. Martin perpetuates several popular errors and begins with one serious false premise. His false premise is to make each religion answer the question: "What shall I do to be saved?" Since it is only the new religions of Judaism, Christianity, and Mohammedanism that apparently imagine man has to be "saved" from anything, and since Confucianism is not a religion, it is not a legitimate question. The author admittedly does not know what the goal of all religion is. Being speculative as to the object of religion, Dr. Martin ignores, or is unaware of, the fact that it is possible to gain direct first-hand experience of God, and that men of various religions, in all ages, have attained the object of religion through the current faith of the time.

However varied the teachings of particular religions may be, they all agree that union with God is the goal; indeed the very word "religion" indicates that goal—to bind us anew to God. But Dr. Martin fears to face any such ultimate end, even though the infinity of God can never be exhausted. To state any goal or final attainment is to be dogmatic, unscientific, and narrow-minded!

In our opinion, there is no justification for thinking that any "religion of the future" will be superior, or more catholic, than those of the

past. Rather should we expect any new statement to give the same eternal truths in a form more readily assimilable to citizens of tomorrow. Dr. Martin's unexpressed assumption is that imperfect men create or evolve their religion, although it is true that he gives each Founder credit for first promulgating it. Apparently he feels that the "free" religion of the future will be developed by imperfect human beings rather than be given by the perfect World-Teacher. Indeed, the author seems quite unaware that the religions of the past, dead and living, have all come from the same source—the Hierarchy of Perfected Men. This statement would be, to him, too dogmatic for acceptance. Yet he makes a much more dogmatic statement (on page 98), that no Founder of a religion can be quite perfect because He cannot "include within his own personality the totality of perfections possible to all persons, involving, as this does, opposite qualities like those that differentiate the sexes." Yet he knows about reincarnation. Possibly he does not accept it yet.

Theosophists, who know a little about the seven paths of superhuman evolution that lie beyond mere human perfection, will hope that Dr. Martin will some day become convinced that the Masters do exist, and that a Spiritual Hierarchy, known as the Great White Brotherhood, really does govern the world.

It has always seemed to your reviewer that the flaw in religious movements based on merely intellectual liberty (a very negative thing) is that they are inevitably religions a little smaller than the mind that conceives them.

The author indignantly repudiates tolerance as being condescending towards others, but in the real meaning of the word ("Tolare" means "to lift up") he shows a very broadminded sympathetic tolerance throughout his book, even though some errors have crept into it unawares.

One of these errors, which of course leads to false conclusions, is that Buddha was "in one sense an atheist." This is a borrowed misconception. A free translation of "Om Mani Padme Hum" may be given as "Now God is All in All." Nirvana does not mean "nothingness." "The dew-drop slips into the shining sea. It does not slip into annihilation.

In spite of a few imperfections we would most heartily recommend *Comparative Religion* as a valuable contribution to the Brotherhood of Religions. It should be in every theosophical library, and assiduously circulated among those who still think that there is only one religion—their own!

The Rev. Charles Hampton.

For me remains not sect nor creed,
A Truth is found in every seed
Of thought: in every faith there lies some force
To urge the heart of man, and lead
His feet to seek with zeal
The Path, which—if he treads—from world
unreal
Will guide him to his Source.

—G. McD. R.

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The Theosophist

The annual American subscription price of *The Theosophist* has been increased to \$4.35, due to the increase in the value of Indian rupees.

THE THEOSOPHICAL PRESS

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Thrice blessed are those who have joined our Theosophical Society, and look to the Brotherland of all Humanity as their one and only goal.
December 16, 1925. C. JINARAJADASA.

Just death, kind umpire of men's miseries.

—Shakespeare

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